



## Christian Secretary.

HARTFORD, FRIDAY, SEPT. 11.

## Revivals.

Our Southern exchanges, for a week or two past, come freighted with the intelligence of revivals of religion. The Alabama Baptist and the Religious Herald, more particularly, contain accounts of an unusual number. The "Baptist" of Aug. 29, which has three columns of revival intelligence, says:

"The times of refreshing have come from the presence of the Lord to many of the churches in Alabama. From every direction the joyful news is heard that God has revived his people, and is drawing sinners by the influences of his Holy Spirit, to the sin-stoning Lamb. Great numbers have been baptized within a few weeks past."

"Sway thy sceptre,  
Saviour, all the world around."

The conversion of sinners, through the operation of the Holy Spirit, is the only hope of the church; nor are we particular to inquire in what manner, or under what preacher the work is done. We would not dictate terms to the Almighty. If sinners are converted, the great object is attained, and it better becomes the professed followers of Jesus to imitate the angels in heaven and rejoice over sinners born again, than to cavil at the means employed to bring about this desirable result. For three or four years past, there have been, comparatively, but few revivals of religion in any part of the Union. The ways of Zion have mourned, and but few have come up to her solemn feasts. In view of the spiritual desolation that surrounds us; in view of the plain and pointed directions of the gospel; in view of the precious promises to all who call upon God in faith; in view of the necessity of the church, and above all, in view of the salvation of sinners, we ask, is it not time for Christians to humble themselves before God, and to call upon him in faith for a general outpouring of the Holy Spirit, and the consequent conversion of sinners?

## Missionary Sketches—No. 15.

More than twenty years have passed by, since JAMES COLMAN died, but he has not been forgotten. Though dead, he yet speaks and pleads for Burmah. Interesting indeed was that man while living, still more so, as we view his character after life on earth was exchanged for life immortal. Early was he taught to revere his Creator, early led to place his trust in Christ, on whom was founded his hope of glory; early enlisted as a good soldier of the gospel, early devoted as a missionary to the Burmans, early to lay off his mortality to put on immortality, early placed as a sparkling gem in that crown of glory which shall adorn the Saviour's brow, when all nations, and kindreds, and tongues, shall have assembled to

"Crown Him Lord of all."

Such, in a few words, was the career of the subject of the present sketch. And though his days were few, yet "To live well is to live long," then Colman's life was long—much longer than many who reach the limits of "threescore years and ten." James Colman was born in Boston, Feb. 19, 1794. Being early disciplined to avoid the luxuries of life, he was prepared for the self-denial that duty in after years rendered necessary. At the same time being instructed by his truly affectionate parents, in the principles of true religion, he was early prepared for his work. So soon as his eleventh year, he was interested in the work of man's redemption, and became by faith a partaker in the blood of Christ. The prayer that had been fervently raised from the bedside and closet in behalf of a son, remained not long unanswered. The son was converted, and the parents' hearts were made glad. Mr. Colman united with the 2d Baptist Church, under the care of Dr. Baldwin, but joined afterwards in forming a third interest under the pastoral care of Dr. Sharp.

Every Christian is sensible of his own weakness and entire dependence on Christ. This truth is seen clearly in the life of Mr. Colman. He mourned over his sin and inconstancy, he longed to grow in grace, but his heart was chained to earth. "How frequently," wrote he to a friend, "have I been allured by a deceptive world; how easily have I been charmed by the 'song of the prosperous worldling,' and almost transported with the idea that 'celestial flowers were to be gathered on earthly ground.' What little progress have I made in the Divine life! How feeble are my conceptions of eternal realities,—how narrow and contracted are my views of the sacred scriptures! Surely the years of my life have been very evil."

Mr. Colman was much exercised in relation to the ministry. Deeply interested was he in the truths of Christianity, and desired to co-operate in spreading them before the world. But he had strong apprehension of his inability; and the more he examined the duties, the cares and trials of the ministry, the greater were his apprehensions. So great were his fears that he commenced business in his native city. But his mind was uneasy. There was a higher and more important labor for his hand; and he who designs, fails not in executing. Mr. Colman, unfortunately in business, afflicted by the death of a parent, again turned his attention to the ministry. His desire to preach the gospel increased, and the language of Watts was thundering in his ears.

"Go preach my gospel, said the Lord.  
Bid the whole earth my grace receive."

His doubts and anxieties were made known to his brethren, and to them he looked for direction. By them being exhorted to take courage, and having received approbation from the church, he commenced a course of studies at Danvers, under the care of Dr. Chapin. While there, his mental trials were severe. Hope and fear alternately crowded his thoughts. At the same time ill health interrupted his studies, and signs of pulmonary consumption were apparent. Fears of living, and yet being unable to labor, distressed his mind; and at times he preferred death to a life of inactivity. But he seemed at contentment and submission to Him who said "all things well." In a letter to a friend, while dwelling upon his trials, he wrote the following beautiful description of submission: "How sweet is Christian submission. It is a plant that does not thrive in nature's garden. The cold and sterile ground of modern philosophy is not calculated to produce it. But it springs up and grows and blossoms in that heart which is daily wet with the dew of heavenly grace."

Consistent with his convictions of duty in regard to the ministry, was a strong interest in the subject of missions. His views of the subject and his feelings were much enlarged while reading the memoir of Samuel Pearce. Being also daily in company with Edward Wheelock, his sympathy was carried almost to enthusiasm. "O could mortal eyes

scan what is already written in that 'book of remembrance,' what fervent prayers and sighs and groans uttered in private by those devoted men would be found therein! For some time did Mr. Colman cherish the idea of becoming a missionary to the heathen, without communicating it to others. But the ardor of his love was too strong to be resisted, or he silent. Again he sought counsel of his brethren. Disappointed indeed was he in their suggestions. He possessed, in a high degree, mental activity, and originality in thought. And these were peculiarly adapted for usefulness at home.

But so urgent was his appeal, the friends of missions could no longer resist his desire. One day, on reading the 53d and 60th chapters of Isaiah his mind was overwhelmed with the expectation of "the latter day glory," and sitting down at his desk, he wrote a formal offer of his services to the Board of missions. He was accepted at their meeting in 1817, and was ordained on the 10th of Sept. of the following November.

Great was the delight of Colman as his feet rested on Burmah's shores. The glorious work which he might perform, more than compensated for his self-denial. The trials and disappointments which were common to the early missionaries, were not withheld from Colman. He felt as though he had entered the harvest to look on, not to gather. His heart was aching, though his tongue was silent. Anticipating that "a wide and effectual door" would be opened, he devoted himself diligently to the learning of the Burman language. In this he had made rapid progress, when disease prostrated him, and destroyed his life. Only six days did he languish in pain; and though delirious in his last hours, he was prepared for glory. His preparation had been made in season. In great distress "he fell asleep" on the fourth of July, 1822. Thus died Colman; and when the cry was raised "who will go and fill his place?" an answer was found in the mouth of the sainted Boardman, and "I'll go," was his ready reply. And O that our pen was animated with the spirit of Colman, that we might make an appeal too strong to be resisted, in behalf of the heathen, to the young brethren of our churches—Colman, and Wheelock, and Boardman, have ceased from their labors. Their days were few,—the field they entered, boundless. The voice that rises from their graves calls for help. O Colman—

"Cold, silent and dark is thy narrow abode,  
But not so dark as thou deemest that dwelling of gloom.  
For soon will be heard the great trumpet of our God  
To summon all sinners to hear their last doom.  
A garland of amaranth then shall be thine,  
And thy name on the martyr's bright register shine.  
O what glory will burst on thy view,  
When are placed by the Judge of the earth  
The flowers which in India grew  
By thy hand, on the never pale wreath  
Embracing thy brow!"

W. M. S.

[The following communication was designed for last week's paper, but as it did not come to hand until the paper was in type, it was unavoidably delayed. We hope it is not yet too late to save the church. The brethren there have labored faithfully and given of their substance liberally to build up a Second Baptist church in New Haven, and it is not too much to hope that they may, in their hour of need, receive the assistance which appears absolutely necessary in order to save their house.—New Haven is large enough to support two Baptist churches, and we have but little doubt that both will be well sustained if the present difficulty can be obviated. It will be noticed, by the communication, that only \$300 have been raised by subscriptions out of the church; the members, although generally poor, having done the rest thus far. The trifling amount needed, could be easily raised, if those who have the money to spare, would view the matter in its true light.]

## Second Baptist Church, New Haven.

MESSRS. EDITORS.—An editorial reference was made in the "Secretary" of week before last, to the Second Baptist Society of this city, and was in some, though perhaps in no very important particular, not strictly correct. With your permission, I will rectify such statements in your kind notice, as were not in keeping with fact, and also add a few words in regard to the present embarrassed situation of the society.

The Second Baptist society was organized, instead of "a year or two," some five years "since." During that time the debt has been supplied, about two years, by Rev. Mr. Winter; a year, or thereabouts, by persons whose services were the most easily secured, and for the past twenty months, by the Rev. Mr. Judd, who has recently become associate editor of the New York Recorder, and given up his pastoral office. The society being necessitated to hold Divine service in such rooms as circumstances and locality presented as the most feasible, were subject to those inconveniences which always attend worship in public halls; determined, a year or more since, to erect a house of worship, where, "setting beneath their own vine and fig-tree, there would none molest or make afraid," and which the growing interests of the society seemed to demand.

The project appeared a feasible one, and from inducements held out, no doubt was entertained of a favorable and speedy termination. But when too late to retract the steps already taken, the result proved otherwise. The society has only been enabled to get the main building "closed in," and in finishing the basement audience room, where it has held its meetings since January last.

The expense thus far, has been near \$4,250, of which amount, some \$2,800 has been paid within the society; \$300 subscriptions obtained of indifferent persons; \$800 by notes, for the payment of which individual members of the society are responsible, while the balance of the expense, say \$450, still remains unpaid for.

In order to pay back claims, and finish the church edifice, \$3,000 are required. The society, which is small, and composed of persons possessing comparatively limited means, but firmly united in the bonds of Christian love and fellowship, has done all that it can do, each member having given what worldly possessions and justice to themselves will allow. That the society has been willing to do all that liberality and future prosperity would require, the before-named \$3,100, the payment of the pastor's salary, liberal donations to missionary and benevolent purposes, all give too good evidence in its favor, to need even a word in further proof.

The question now arises, by what means is the church edifice to be finished and the indebtedness paid? Certain we are of this, that a way which will be available, must be speedily opened, or the property put into market for sale. If this last resort should be found necessary, then, without a doubt, it would be purchased by the Catholics, as they have more than once "signified" their wish

to buy it, and also expressed their determination to do so, when an opportunity offers.

That the "Catholic priest in New Haven has signified his willingness to purchase it," is not correct, neither is it understood that he has any knowledge of, or anything to do with, the matter. Be this as it may, it does not alter the fact, that it is wanted by the Catholics, and if successful, will be devoted to the propagation of the peculiar tenets of the PAPAL FAITH. Such a result would be deplored by none more than the members of the 2d Baptist church and society; yet, if left by their brethren abroad to resources within themselves, and "the worst comes to worst," they will be sustained by a clear consciousness of having done what force of circumstances rendered necessary.

ONE WHO KNOWS.

New Haven, Sept. 1, 1846.

## The World's Temperance Convention.

Commenced its sessions at the Lecture Theatre of the London Literary Institution, Aldgate street, Tuesday morning, August 4th, and continued there through the week. Samuel Rowley, a Quaker of England, was appointed President, and Dr. Beecher of Ohio, Dr. Cox of New York, Dr. Mussey of Ohio, Rev. W. Reid, of Scotland and Lawrence Hayworth of England, Vice Presidents. Thomas Riggs of England, Henry Clapp, Jr., of Massachusetts, James Haughton, of Dublin, and Edward Chrimer of England, were appointed Secretaries. There were twenty-eight American delegates present; eight were from the State of New York; eight from Massachusetts; five from Pennsylvania; two from Ohio; two from Maine; one from Rhode Island, one from Kentucky; and one from Michigan. The whole number of delegates from all parts of the world was three hundred and six, nine tenths of whom were from Great Britain.

A letter was read at an early stage of the meeting from Joseph Sturge, the Quaker, stating that he had placed in the hands of the Committee £50, to be used towards the expenses of the Convention, on condition that no slaveholder were a member.—He wished to change the conditions of the donation by absenting himself instead of withdrawing the funds, in case slaveholders were admitted to a seat. The question had been discussed at a preliminary meeting, where it was decided that total abstinence should be introduced but a pledge of total abstinence from all that can intoxicate. It was not known that any slaveholder was present. It was also decided that no religious exercises should be held in connection with the meeting. This decision was made on the ground that they might interfere with some one's religious or moral convictions; the Convention being composed of various creeds and sects.

A long letter was read from Edward O. Delavan, of Albany, which was ordered to be printed for the use of the members. One of the principal suggestions in Mr. Delavan's letter was the organization of a "World's Temperance Union." The suggestion met with much attention from the members, but no plan was proposed. A committee was appointed to correspond with the different temperance societies in all parts of the world in order to ascertain how far such a union would meet their approbation, and how far they would give it their support, by contributions, &c.

After a long and careful discussion the following resolutions, prepared by Mr. Marsh, Secretary of the American Temperance Union, were adopted with but a single dissenting vote:

"That in the opinion of this Convention, as a means of extending the Temperance reformation, the following truths should be spread throughout the world; and that Temperance men and Temperance organizations be exhorted to give them the widest possible extension.

"That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of man.

"That it is generated by the process of fermentation, and is the same, though existing in different degrees, in cider, wines, and malt-liquors, as in distilled spirits.

"That a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needed or useful to men in health in any climate, or any employment.

"That total abstinence from it as a beverage, is the only true principle of the Temperance reformation, the only hope for the drunkard, and of security for others.

"That the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to Government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than by moral laws by human Government.

"That the word of God often prescribes total abstinence from the use of intoxicating drink, and that the Christian love directs us to shun wine, or any thing whereby our brother stumbleth, or is offended, or is made weak.

"That a voice comes up from every part of the globe calling upon kings, and all who are in authority, upon reflecting and influential men of all climes, upon parents, teachers of youth, medical men, ministers of religion, and all who love their race, to put forth the hand and stay the plague which is filling our world with woe, and which, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity."

## Information Gratis.—Poetry, &amp;c.

The Christian Index, a Baptist paper published at Penfield, Geo., learns from the Christian Secretary, that Rev. S. Dryden Phelps, of New Haven, delivered a Poem before the Calliopean Society at the late Commencement of the Suffolk Literary Institution. The editor then informs his readers that he had a class-mate in Yale by the name of Phelps, who perpetrated a most wretched couplet upon the enormous quantity of cider which was drank by the said editor and other members of the class, and wanders if the commencement poet and his quondam class-mate are one and the same person.

## Churches in New York.

A little work has just been published in New York giving a history of the Churches of all denominations in the city of New York, from the first settlement to the year 1846, by Rev. Jonathan Greenleaf. A number of clergymen of different denominations have recommended the book for its accuracy and researches. From this book it appears that there are two hundred and nineteen churches in the city at the present time, divided among the different denominations as follows:

| Churches.            | Earliest Established. |
|----------------------|-----------------------|
| Reformed Dutch,      | 16                    |
| Lutheran,            | 5                     |
| Episcopal,           | 41                    |
| Quakers or Friends,  | 4                     |
| Jews,                | 39                    |
| Baptist,             | 31                    |
| Moravian,            | 1                     |
| Methodist Episcopal, | 25                    |
| Do Colored,          | 7                     |
| Other Methodist,     | 8                     |
| Roman Catholic,      | 16                    |
| Universalist,        | 4                     |
| Congregationalists,  | 8                     |
| New Jerusalem,       | 2                     |
| Unitarian,           | 2                     |
| Christian Church,    | 1                     |
| Total,               | 219 Churches.         |

\*Including 5 Associate Reformed, 3 Associate Presbyterian, and 3 Reformed Presbyterian.

Sixty-two churches, once formed in the city have become extinct. Of this number, 3 were Dutch Reformed; 1 Lutheran; 9 Episcopal; 1 Friends; 21 Presbyterian; 15 Baptist; 2 Universalist; 9 Congregationalist, and 1 Christian Church.

The whole number of communicants, in the different Protestant Churches, from which returns were obtained by Mr. Greenleaf, amounted to 47,423, as follows:

|                           |        |
|---------------------------|--------|
| Reformed Dutch,           | 4,773  |
| Episcopal, (33 churches,) | 6,376  |
| Presbyterian,             | 13,478 |
| Baptist,                  | 8,744  |
| Methodist Episcopal,      | 9,208  |
| Methodist, colored,       | 2,445  |
| Do, others,               | 805    |
| Congregationalists,       | 1,087  |
| Moravians,                | 120    |

The number of houses of public worship in the city when the British took possession in 1776, was twenty, 4 of which were Reformed Dutch; 3 Episcopal; 2 Lutheran; 3 Presbyterian; 1 Huguenot; 1 German Reformed; 2 Friends; 1 Synagogue for Jews; 1 Methodist; 1 Baptist; 1 Moravian.

The following Churches standing during the Revolution are still occupied for public worship: St. Paul's Church, Broadway; St. George's Church, Beekman st.; Frankfort-st. Church, Frankfort st.; North Dutch Church, William st.; Brick Church, Beekman st.

The number of Clergymen in the City according to the census is 282—aggregate salaries \$275,025, or less than \$1000 per annum each on an average.

## The New Pope.

The new Pope, Pius IX, has acquired a sudden and almost unbounded popularity in the Italian states, where but little else is heard than blessings on his name. The N. Y. Journal of Commerce says: "It is difficult to keep with the progress of the new policy of Rome. Pius the IX is said to have declared that he takes for his guide the New Testament, and thus far his policy seems to be animated by the highest spirit of that volume." The principal cause of all this popularity arises we presume from the fact that the new pope has pardoned all the Italian refugees and political prisoners, in some instances even furnishing them with money to get home. This is all well as far as it goes; and if the pope will permit himself to be guided by the New Testament, instead of the traditions and councils of the church, we shall begin to entertain hopes of the scarlet lady. Several Cardinals, Governors of towns and provinces, set their faces against the measures of the Pope; one or two even went so far as to refuse to publish the amnesty.

His holiness has held his first consistory, in which he delivered a speech in Latin, thanking the cardinals for his elevation.

The popular Cardinal Gizzi has been nominated Secretary of State. He entertains the same liberal and enlightened views as the Pope.

## Prayers for the Dead.

"It is said again that our church teaches that our prayers can do the dead no good. I do not know that the church teaches any such thing, or that it is true. It is more than I dare affirm or admit, without better proof than I have yet seen; that our prayers can do the dead in the intermediate state no good; or that they are not thus perfecting their Christian knowledge and virtues. But admit our prayers can do them no good; is that a reason why we could not or should not pray for them? Not that I can see."

The above paragraph appeared originally in the New York Churchman, a high toned Pusey paper. Perhaps it would be incorrect to say that the Churchman is an open advocate for the Romish doctrine of praying for the dead. Five years ago that paper would have scouted such a sentiment, but it has grown wiser, or rather, more Romish since, and now it can admit into its columns articles distinctly admitting the truth of the doctrine. Now if the Churchman can, in five years advance so far towards Rome as to admit the efficacy of prayers for the dead, how long will it be before it acknowledges the authority of the Pope?

## Elder Knapp.

The shocking stories of gross neglect, &c., on the part of Elder Knapp towards his father-in-law, which have been in circulation for a month past are effectually silenced by the following letter from that gentleman to the Albany Evening Journal.—The time that was suffered to elapse before the slander was contradicted led us to suppose that there was some foundation for the stories, and we accordingly expressed a desire for some explanation in reference to the subject. It appears from Elder Knapp's statement below that he has been grossly libeled in this affair.

MR. EDITOR.—I perceived an article in your columns of the 17th inst., taken from the Hamilton Reflector, which is libelous in the highest respect, and calculated, not only to do me and a large circle of relatives great injustice, but also to bring a reproach upon the Christian Religion, of which you speak with the profoundest respect. Your remarks in relation to the article are just, and your course in opening your columns for the defence of an injured man, honorable.

I think myself happy to have it in my power to prove that the whole article referred to is false.—1st. It represents the relation existing between J. C. Payne and Mrs. Knapp as the common relation of parent and child, whereas a final and total separation took place between my wife's father and

mother thirty years ago, in consequence of his dissipation and abuse, by which her life was exposed. And for years before I ever saw Mrs. K. he had taken to himself another woman, and had left the family leaving Mrs. P. to support and educate a family of five little children alone.

From that period till the day of his death, there was no intercourse whatever maintained between him and her family. He became the father of a family of illegitimate children, having entirely forsaken his lawful family, leaving them to struggle and toil for their own support, but a kind Providence watched over the widow and orphan children; and she with unparalleled fortitude and industry, supported, educated and settled her children comfortably in the world. From first to last my wife, and all of her brothers and sisters, her mother and all her relations, have regarded all relationship morally abrogated; and have never considered themselves under any other than a common obligation; that is common to all mankind.

2d. I am singled out from all the numerous circle of relations and held up to public contempt, as having done nothing for him in his last illness.—But what is the fact? I have always left my wife to do for him what she pleased,—and in case of his illness she has often taken him in, and fed and clothed him for weeks and months. Last autumn he came to my house and was taken care of for five weeks; but he could not be induced to abandon his cups. At length his drunkenness and profligacy in the family, and his filthy and offensive appearance became such, that Mrs. K. told him if he would not stop drinking she could no longer have him in her house; but if he would procure a room she would cook him provisions—and did so for a long time. At length when his health declined, so that he could not be comfortable in that situation, my wife told him if he would obtain a boarding place for himself, she would pay one dollar per week towards his board. She could not take him into her family, as it was large and her health poor, and I was absent from home. From that time till the day of his burial Mrs. K. paid that amount weekly.

3d. By the libelous article in the Reflector, I am represented as being worse than the heathen, because I made "no preparations for his decent burial." Now contrast the facts in the case with this falsehood and gross slander. As good arrangements were made for his burial as could be made—and those were made by myself and the physician who attended him. His funeral (according to the custom in the country) was attended on Lord's day morning; and I secured the services of the Rev. Mr. Sheldon on the occasion. Moreover, my eldest daughter travelled eight miles in the night to notify other relatives.

4th. The libelous article referred to, states that I was gathering in my abundant crops during the funeral, from which some, who knew that the funeral was on the Sabbath, have inferred that I was in my harvest field on that day. But, sir, I and my family attended the funeral, with the exception of Mrs. K., whose indisposition and circumstances had prevented her attending church for several Sabbaths. Moreover, I failed to fill an appointment in another Town for the sake of attending the funeral.

I have taken pains to procure ample testimony to prove all that I have written, which can be had if called for.

Yours, with much respect,  
JACOB KNAPP.

Hamilton, Aug. 28, 1846.

## Durability of Human Life.

An able writer in Chambers' Edinburgh Journal, on the Natural Decay of the Human Frame, arrives at the conclusion that the average durability of human life has much increased in modern times; in proof of which he quotes the following paragraph:—"In the time of the Romans, the expectancy of human life was not more than 25 years purchase. Great changes have since occurred.—The Geneva tables show that from 1750 to 1800, the mean duration of life in that town was 34 years and a half. In 1832, it was 45 years and 29 days. At Paris among the classes in easy circumstances, the mean duration of life is calculated at 42 years. In England according to calculations of Mr. Finlayson, it is now 50 years; so that the expectancy of life—the number of years which a child may be expected to attain, is double what it was at the commencement of the Christian era."

The writer attributes this increase of longevity partly to increased medical knowledge and skill, but chiefly to the improvements which have taken place in the social economy. Formerly the want of drainage and ventilation caused a variety of plagues and infectious diseases, which swept off crowds of human beings day after day, till there were but few left for these destructive scourges to expend their force upon.

Nor will the improved longevity of civilized mankind, he adds, rest here; for even yet, in the means of preserving the health of the masses, most nations are extremely deficient. He instances the fact that in Paris there are no provisions for the free egress of refuse substance; masses of which are allowed to collect and putrify in the streets impregnating the air with miasma and consumption. Other cities are also noticed where such evils are allowed to exist. When these are obviated, or rather when the world shall have been drained of its deadly swamps, and cities purified from the filth which is generally allowed to accumulate in them—when houses are properly cleansed and ventilated, and men have learned to take proper care of themselves, "human life will be greatly prolonged, and nature will be left to do the work of decay in her own slow and benevolent manner, by the hardening of the organs, and the gradual, but painless cessation of their functions."

## Westfield Association.

Whately, Sept. 3, 1846.

DEAR BRO.—A few words from this remote corner of Massachusetts, to give you a brief account of the last annual meeting of the Westfield Association, may not be utterly uninteresting to some of your subscribers. This town is distant some eight or ten miles to the north of Northampton. A few of the Lord's sheep are here collected, and they brought us with much courtesy to visit them at this anniversary. We anticipated that the distance from most of our churches would deter many from attendance, but an agreeable disappointment awaited us.

At its close we may say, that a good attendance of the delegates, in a good spirit, by the Divine blessing, secured us a meeting of much interest. Our delegates were not very heavily loaded with their sheaves, but the number of baptisms was

nearly three times as large as last year. The state of Zion seems to have pressed with weight on many, and they came desiring and pleading for the presence of our gracious Master. The subduing influence of this feeling was evident in many cases. We hope and we have prayed, we trust in submission, that this may be a "year of the right hand of the Most High."

The external circumstances of several churches are improving. It is a matter of regret, however, that pastors have resigned their charges in six of the churches during the year. In consequence of this, and perhaps in part of efforts to extinguish debts at home, a slight falling off is manifest in some departments of benevolent effort.

Several brethren were present from abroad to present to us the claims of the Am. Tract, Am. Bap. H. Miss, Miss. Union, Mass. State Convention, and Northern Bap. Education Societies.—Their addresses were listened to with much interest, and we hope will be productive of good. We were pleased with an arrangement of the State Convention. It wishes to raise three thousand dollars. To effect this, each church in the State has its proportion, fixed by consultation with the pastors, and varying from one to one hundred dollars, assigned to it for collection during the year. Even the churches needing and receiving help are included. The arrangement is generally acceptable, and, if successful, will save the expense of a collecting agent, and give the Board an income to rely on in making appropriations. Like your own, besides, the annual meeting of the Convention is not to be always held at one place, as it heretofore has been at Boston. We hope to see your honorable self, Mr. Editor, at its meeting a year from next October, in the pleasant village of Springfield.

Yours truly,

S.

## Farmers Holiday.

The Annual Exhibition and Fair of the Hartford County Agricultural Society will take place at the City Hall, Hartford, on the 23d, 24th, 25th, 30th, 29th, 29th and 30th of September, and the 1st and 2d of October. The Cattle Show and Ploughing Match takes place on Friday Oct. 2d.

The premiums offered by the Society are liberal. Forty dollars for the best cultivated farm; fifty dollars for the best train of working cattle, and twenty dollars for the second best. Twenty dollars is also offered for the best cultivated small farm of not more than 50 nor less than 20 acres, and ten for the best market garden of not less than one acre. The usual premiums are also offered for the best cattle, sheep, swine, poultry, horses and colts, &c., and also for all the various kinds of agricultural products, products of the dairy, fruits of all kinds, agricultural implements, products of the loom and spindle, products of the mechanics' shop, hardware, household manufactures and fancy articles, fine arts &c. The premiums are to be paid in money, and gold and silver medals, and will be awarded on Saturday, Oct. 3.

If there is a holiday that deserves the attention of all classes of citizens, it is the Cattle Show and Fair. There is no sight more interesting than the long teams, the fat cattle, the cows, sheep, horses, &c., and the rich display of agricultural products that are exhibited on that occasion. In addition to this it brings the farmers of the county together; they become acquainted with each other and the improvements in stock, produce, &c., that have been made during the year. There are but few counties in the country that are capable of exhibiting our own in the production of fine cattle, cows, sheep, and agricultural products of all kinds. The approaching anniversary, we trust, will be fully attended by the farmers from every town in the county, and by as many from other counties and States as choose to be present. If every farmer would make it a point to bring something for exhibition, even if he did not wish to enter it for a premium, it would add greatly to the interest of the occasion.

A fine horse, or yoke of cattle, a basket of fine fruit, or something of the kind might be exhibited without much trouble, and a market for the same be obtained if wanted. Let each one feel that he is bound to contribute something to add to the interest of the day, instead of coming to see what others have got, and we shall have an exhibition worth looking at.

THE CHRISTIAN SECRETARY, of last week, comes to us with two of its pages presenting a white blank surface. We content ourselves as well as we can with the old crumb of comfort, "half a loaf is better than no loaf," though we cannot help protesting against this serving us with but half of a good thing. We cannot think it common with our neighbor to miss an impression.—Alliance and Visitor.

No. We are seldom guilty of mistakes of that kind. Our paper is mailed to exchanges and subscribers as regularly, we believe, as any other publication in the Union. The reason why the Alliance and Visitor, and all the rest of our exchanges, were served with a paper "presenting on two of its pages a white blank surface," was because others wished to "be served with a good thing" as well as our neighbor of the Visitor; the number of new subscribers that reached us after the first side of our paper was printed being equal to the whole of our exchange list. In order to supply them we were under the necessity of printing an extra number on one side for exchanges. The same difficulty, to nearly an equal extent, occurred last week, and we were compelled to make our new readers wait another week, when we mean to print an edition large enough to supply our exchanges and the increasing demand for the paper besides.—We hope the Alliance and Visitor and all other good papers with whom we exchange may frequently experience a similar difficulty.

SPAIN.—The English papers state that the Queen of Spain has issued a peremptory order, requiring the Baptist missionaries at Fernando Po to leave within a given period. The reason assigned is that the "Catholic religion admits of no toleration," and as the religion of the missionaries was not like that of Spain, Catholic, it involved of necessity disaffection against the authority of Spain. Protestantism is directly the reverse of this; it glorifies in religious toleration; and we have yet to learn that the cause of truth has ever suffered by it.

GERMAN IMMIGRANTS.—We see it stated in some of our exchange papers that a colony of sixty German Baptists are about to emigrate with the intention of settling somewhere in the valley of the Mississippi. They are to be brought with them a minister of the gospel who is to supply them with the word of life. Let them come. The blessing of heaven will rest upon such men. It is gratifying to know that there are Christians who think of much of their religion.

MONZ DOCTORS.—At Brown University, at Providence of D. D. was conferred a degree of D. D. on Rev. John Williams, of Hartford, Ct., and on Rev. John Williams, of Hartford, Mass., all graduates of the same degree was also conferred on Rev. John Williams, of Hartford, Mass., all graduates of the same degree was also



